many and ingenious. An early hypothesis long favored in certain quarters was that Chinese civilization owed its beginnings to Egypt. This has faded into the background and during the past generation or more the majority of Western students who have sought an answer to the riddle have looked to the overland routes which debouch in what is now known as Kansu and Shensi for the paths by which the Chinese and their culture first entered the territory which is now theirs. Terrien de Lacouperie stoutly advocated an early migration from Babylonia. The French sinologist Biot suggested that China was inhabited initially by savages, and that into these moved a black-haired race from the Northwest. Another scholar has professed to find in Sumerian the prototype of the system of Chinese writing. Others are inclined to postulate in ancient cultures in Central Asia the common birthplace of the civilizations of the Tigris-Euphrates Valley and of the Chinese. Another sees the peoples of the steppes and deserts of Central Asia both as transmitters of culture from Mesopotamia and other fertile valleys and as originators. He attempts to give dates for some of the irruptions of these peoples into the North China plain. Still other sinologists maintain that while it may not be necessary to look westward for all of early Chinese culture, some influences certainly entered from that direction. One scholar has argued for the European origin of the earliest Chinese civilization. Another has professed to see in the primitive culture several elements from the outside—from the West, the Northwest, and the Northeast. Still another has conjectured that rice culture and especially the use of the water buffalo entered from India. There is an able

contestant for the southern origin of Chinese culture. A somewhat similar assertion is that the earliest Chinese we know are the northernmost fringes of a racial and cultural group whose western representatives are the Tibeto-Burman peoples of Tibet, Szechwan, Yunnan, and Burma, and whose central and southern representatives are the tribes which survive in the hills of Central and South China and in Indo-China. A favorite hypothesis of numbers of scholars is that there were successive waves of migration from the North and Northwest, each partly subjugating and assimilating its predecessors and partly driving them southward, and that we must look to the extreme South for the best traces discernible to-day of the most primitive inhabitants of China.